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ASSYRIOLOGICAL NOTES.

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I.

This is the first of a Series of Notes—lexicographical and textual—to be published in *HEBRAICA*. They are based on Delitzsch's *Assyrisches Handwoerterbuch* = *HWB.*, and my *Assyrian and Babylonian Letters belonging to the K. Collection of the British Museum* = *LK.*

u 2, Arnolt, *DAL.* p. 1 *not, nicht*, but cf. K. 979, *LK.* 47, obv. 7-11:7 ina ši-a-ri ša ba-a-di⁸ ri*-in-ku ina alu Tar-bi-ši⁹ immêru niķê¹⁰ ša šarri in-ni-pa-ša¹¹ a-na-ku-u al-lak, übermorgen there will be a rinku(=rimku, רִמְקָ) libation (pour-offering) in the city of Tarbisi and royal sacrifices will be offered. Shall I go? Cf. also K. 522, *LK.* 31, 9 sqq. For ba-a-di, cf. K. 561, *LK.* 101, obv. 11: ūmu VI^{kam} a-na ba-a-di and K. 519, *LK.* 108, rev. 5: ina ti-ma-li ki-i ba-di = بعد

A. *BA.* Delitzsch, *HWB.* p. 4, comments as follows: "A. *BA.* mit oder ohne Determ. amêl, s. u. dupšarru." He does not say anything about this writing in the place mentioned. Note the reading, amêlu *AB. BA. MEŠ.* K. 1139, obv. 2 and K. 620, *LK.* 91, obv. 13.

Agappu. Cf. also šu-pur a-gap-pi, K. 573, *LK.* 180, obv. 5.

The plural of egirtu, which Arnolt, *DAL.* p. 16, takes from an oral communication with me, and for which he does not give a reference, is found in K. 619, *LK.* 174, rev. 12 = e-gir-a-te-šu-nu. This form is to be inserted in Delitzsch, *HWB.* p. 18.

Neither Delitzsch nor Arnolt gives a satisfactory treatment of adanniš. The former places it under a root אֲדַן. The latter makes it parallel with danniš—after Bezold, and remarks "perhaps=a(na)danniš(u)" Cf., however, my note in *HEBRAICA*, X. p. 107:† "In *Oriental Diplomacy*, Bezold has placed both danniš and adanniš under the root danânu, without further comment. I am inclined to think that he is correct in this view, and would add the following: danniš is used interchangeably with adanniš in 1, 6; 2, 6; 3, 7, etc. Ana danniš = andanniš = addanniš

* Šar is a typographical mistake. My copy of the original has ri.

† This was published before the appearance of Arnolt's *Concise Dictionary*, etc.

(K. 519, 3, 7, *LK.* 108; K. 532, 3, 7, *LK.* 109, etc.) = adanniš (the form in common use) = adaniš (K. 485, rev. 8, *LK.* 112)."

No derivation is given for aḥamiš. Under a-ḥa-iš = aḥamiš, such forms as a-ḥa-a-a-iš, K. 63^b, rev. 8, 18, *LK.* 168, should be cited. In both of these places, a-ḥa-a-a-iš is preceded by the sign for ištu, ultu. Cf. also such forms as a-ḥi-ia-ši, Rm 2, 1, rev. 14 and a-ḥa-ia-ši, Rm 2, 464, obv. 11.*

Both Delitzsch and Arnolt have accepted my textual reading at the end of line 46, col. III. of Cyl. A. Esarhaddon, reading aḥ-ta-bi-šu a-ḥu-lap instead of Abel-Winckler's impossible a-ḥu-ta. Arnolt quotes this passage under aḥulāp(i), *DAL.* p. 30 and again under aḥūtu, p. 31. Only one of these readings can be correct. Arnolt has accepted aḥulap in *HEBRAICA*, and hence his double treatment of the text of this passage in *DAL.* 30, 31 must be put down to the careless editing of his notes.

*aḥāru receives imperfect treatment from both Delitzsch and Arnolt. Delitzsch says: "II. 1 * * * astronomischer, bes. auf Mond und Venusstern bezüglichler term. technicus." Arnolt remarks: " * * * uḥḥuru = ἐκλείπειν, of moon and stars." Both cite few examples. This verb is often used without a technical astronomical meaning. Cf. Rm 2, 2, obv. 15; K. 625, 9 *LK.* 131 (uḥ-ḥa-ru-u-ni); K. 63^b, obv. 11, rev. 8 and 11 (uḥ-ḥu-ur), *LK.* 168; K. 1396, 12, *LK.* 185 (li-iḥ-ḥu-ra), etc., etc.

Under * 𐎶𐎵 etêru, II, Delitzsch notices the use of etêru with ina. Cf. also K. 595, *LK.* 6, obv. 24, sqq., where we have the form lu-u-ṭe-ru with ana: ilâni rabûti kališunu ša šamê iršitim ana šarri bêlija adu zêrišu šumšu ummânâtišu lu-u-ṭe-ru ina ḳi-ni-šu-nu lu-še-ri-bu = may the great gods—all of them—of heaven and earth give protection to the king, my lord, together with his seed, his name, his armies: into their nest (protection) may they cause [him] to enter. There is another interesting passage in this letter. The verbal form from which we derive the forms paršumu, puršumu, etc., etc. which are of such frequent occurrence in the Letter literature—both with and without a determinative—has, so far as I know, not been found. But, cf. rev. 3, sqq.: ilâni rabûti ša šamê iršitim ana balât napšâti ša šarri bêlija nu-ša-al-laṭ šarru bêli ana mâr mârâni lu-par-ši-im (𐎶𐎶𐎵) = to the great gods of heaven and earth for the life of the king, our lord, we pray. May the king live long enough to have grandchildren (lit.: to grandchildren grow old).

To the citations under 𐎶𐎵 add a-a-u-ti alânišu, K. 63^b, obv. 8, *LK.* 168.

* Cf. my article on *The Letters of the Rm 2 Collection in the British Museum* in *Zeitschrift f. Assyriologie*, VIII. pp. 341, sqq.

† Cf. K. 1024, rev. 6-9, *LK.* 28: ana-ku ûme mûšu ina muḥḥi napšâti ša bêlija u-ṣal-la.

For the forms *illuku*, *il-lu-ku il-la-ku-ni*, K. 574, obv. 13, *LK.* 173, cf. Craig in *HEBRAICA*, X. p. 110. The I.3 form occurs in an interesting passage in K. 185, rev. 6-9, *LK.* 74: *a-me-lu šû III. šanâti ina ku-u-ri u ni-is-sa-te it-ta-na-al-la-ak*. Cf. also *i-li-kan-a-ni*, Rm 2, 1 obv. 21 and *i-ta-lak*, Rm 2, 1, obv. 13.

𐤀𐤋𐤋, *tallultu*. Delitzsch cites the single well-known passage, V. R. 6, 25. Cf. also K. 527, obv. 13sq., *LK.* 32: *ina elîmêru sîsi dan-ni ša tal-lul-tu šamâtu Kûsi rišûni ana e-rab ali ana^{alu} Sabbanat*, etc.

The plural of *elippu*, ship = *elippâni* occurs in K. 609, rev. 8, *LK.* 126, written *MA. MES + ni*. The connection is uncertain, since the last three lines of this tablet are vitrified.

Under *𐤀𐤌𐤓, add the following forms, found in the badly broken tablet, K. 591, *LK.* 22: obv. 7, *i-tam-me-ru*; rev. 9, *lit-me-ru*, rev. 12, *i-tam-me-ir*. The last line of the reverse also contains a form of this verb. The first sign is broken off, but it can easily be restored.

The Assyrian Letters furnish us with a large number of interesting plural forms. A new plural of *imêru*, ass (usual plur. *imêrê*) is found in the name of a city in Rm 2, 1, rev. 13: *ina^{alu} Dûr-imêr^{pl.} + te = Dûr-imêrâ(ê)te*. Cf. also the new plural of *biṭḥallu*, noticed by Craig in *HEBRAICA*, X. p. 109,—in K. 469, rev. edge 22, *LK.* 138: *amêlu ša biṭḥal-la-ti-šu-nu ina pâniia i-za-zu*. Cf. Delitzsch, *BAS.* I. p. 211. In K. 631, obv. 5, *LK.* 136, we have: *ardâni ša šarri bêliia^{amêlu} ḥaza^{pl.} + phonetic complement ni*. Cf. also *egirâte* and *elippâni* above and *išparâte* below. In this connection, I would say that Arnolt's reading *ûmûti*, as the second plural of *ûmu*, day, is incorrect, and that the only passage given in support of this reading is incorrectly cited. Further notice of the plurals of *ûmu* will be taken in a review of Arnolt's Dictionary.

A good example of the fem. plur. of *unûtu* is found in a short inscription of Ašurbanipal published by S. Arthur Strong in the *JRAS.* 1891, p. 469: * *u-na-a-te ḥurâši kaspi sipirri parzilli iṣê u abnê êpuš*. The form *a-nu-ut* is to be added to those given by Delitzsch. Cf. K. 1101 + K. 1221, rev. 5sq., *LK.* 152: * * * XX. *ma-na kaspi ša a-nu-ut biṭ na-mu-ra-a-te ša šarri ša ummi šarri * * **

Along with *annuṣim*, we have the form *a-nu-šim*; cf. Rm 2, 1, rev. 30. I do not find any mention by Delitzsch of the form *an-nu-ri* which is of frequent occurrence in the Letters. It must have the same meaning as *annuṣim*, and I am of the opinion that the sign *ri* is to be given the value *šim* in this word.

* Arnolt, *DAL.*, p. 73, has cited this passage from an oral communication with me.

An interesting word not noticed by Delitzsch is found in K. 903, rev. 3, *LK.* 124, viz.: ana bît i-si-te-ja. The last line of the obverse (9) is to be restored as i-si-te.

Issi, isi, Delitzsch places under **יסי** with the remark: "gleichbedeutend, nach Haupt auch etymologisch eins mit itti *mit*." Hilprecht in his *Assyriaca*, which has just appeared, p. 47, argues with great force for the root **יסי**.* Cf. the following forms not noticed by Delitzsch: is-si-e-šu, Rm. 2, 468, rev. 8; i-si-e-šu, K. 596, obv. 22, *LK.* 190; is-si-e-a, K. 558, rev. 14, *LK.* 153 and K. 653, obv. 14, *LK.* 154; i-si-e-a, K. 63^b, rev. 16, *LK.* 168 and K. 596, obv. 17, *LK.* 190.

Under **יסי**, Delitzsch accepts my restoration and reading of Esarhaddon, Cyl. A., VI. 13, viz.: ina šipir ḫarrakûte e-si-ḫaki-rib-ša. Cf. *AEI.*, p. 16. Arnolt's notes on this passage in *HEBRAICA* are, to say the least, of no value.

There are some interesting forms of **יסי** in the Letters. Cf. K. 515, *LK.* 89: obv. 11-13, u elippu ša^{amēlu} piḫâti ša^{alu} Arrapḫa ina libbia^{lu} U-pi-a ne-bu-ru tu-pa-aš; rev. 1-5, * * * elippu[ša]^{amēlu} piḫâti ša^{alu} Arrap[ḫa] lu-u ta-li-ik ina^{alu} * * ni-bu-ru lu-tu-piṭ-iš; rev. 10-14, amēlu šabê ša piḫâti ša^{alu} * ina^{alu} * * ni-bu-ru u-pu-šu. Cf. also tu-up-pa-aš, K. 619, obv. 15, *LK.* 174, and lu-pi-iš, K. 596, obv. 26, *LK.* 190. The form nîpišu occurs frequently.

Under ešadu (**עשד**), cf. K. 1057, obv. 6, *LK.* 93: ūmu XI.^{kan} e-ša-du ina^{mātu} Aššur. The rest of this text is badly broken. In a very difficult and broken letter of Arad-Nanâ, we have the form iṣ-ša-di. Cf. K. 576, *LK.* 110, obv. 8: ina elî iṣ-sa-di ša šarri bêli [iṣpura]nî m â (the tablet is broken here), and rev. 12-13: ba-si iṣ-ša-di i-ḫa-li-ku. At present, I do not know whether this iṣṣadi is to be connected with **עשד**, or not.

Under erêbu, add the form ir-rab, K. 629, obv. 9, *LK.* 65.

Under urâsu, cf. the interesting form ^{amēlu} u-ra-su-tu in K. 636, *LK.* 209. This letter reads as follows: ¹a-na šarri bêli-ia ²ardi-ka Nabû-šum-še-ši ³apil Nabû-rêš-i-ši ⁴lu-u šul-mu a-na šarri bêli-ia ⁵Ašur Ištar a-na šarri ⁶bêli-ia lik-ru-bu ⁷amēlu iṣparu ⁸ša e-kur ⁹iš-bi-šu-nu la iḫ-ṣur-u-ni rev. 1 amēlu u-ra-su-tu ²e-pu-uš. The feminine of iṣparu (uṣparu) is not given by Delitzsch.

* Gegen issi = itti speciell spricht der Umstand, dass das Wort sowohl bei Asurnasirapal als in IV. R. 2 61 in demselben Texte mit itti vorkommt, das auch in der Briefliteratur, wo es sich am häufigsten findet, beide neben einander gebraucht werden. * * * Die einfachste Erklärung bleibt jedenfalls, dass issi genau so von **יסי** gebildet ist, wie itti von **יטי**. Bedeutet ittišu demgemäss ursprünglich "seine Seite," i. e., "an seiner Seite, mit ihm," so bedeutet issišu zunächst "sein Helfer, sein Beistand," i. e., ebenfalls "mit ihm."

† My text reads ši, but I am inclined to think that this character is pi.

The plural form is found in a letter of Sennacherib, K. 125, *LK.* 196, edge 24: f. UŠ-BA R-^{pl}-te.

To the forms under שָׂרָא, add ni-ra-aš found in K. 609, obv. 10 sqq., *LK.* 126: [a]-na-ku an-na-ka ina^{al}u Kar-šarukîn libnâti am-mar arḫu NIR iš-šu-u-ni bîtannu a-ra-ši-pi u zêru^{pl} ni-ra-aš.

Ašlu is found in K. 527, rev. 10, *LK.* 32; ina elî ašli. The sign following is broken.

Cf. the peculiar I. 2 forms of etêḫu, viz.: i-ta-ta-ka, Rm 2, 4, rev. 14 and i-ta-at-ku, K. 469, obv. 11, *LK.* 138.

A word not noticed by Delitzsch, and of frequent occurrence in the Letters, is the conjunction ba-si, ba-a-si. Cf. for ba-si, K. 1197, rev. 5, *LK.* 15; K. 494, obv. 9, *LK.* 19; K. 576, rev. 12, *LK.* 110 = ba-si iṣ-ša-di i-ḫa-li-ḫu; K. 596, obv. 7, *LK.* 190. For ba-a-si, cf. K. 1163, obv. 10, *LK.* 49.

Delitzsch's treatment of bašlu is unsatisfactory. The meaning "gekocht" does not suit the context of K. 1101 + K. 1221, *LK.* 152, rev. 3, sqq.

The most important text for the study of galâbu iṣ is a letter from Akkullanu, K. 122, *LK.* 43. Cf. the form gal-lu-bu, rev. 4 and 28; and ug-da-lib-šu, rev. 7. In rev. 17, we have pi-lu-ub. At present, I am inclined to regard the pi as an incorrect reading for gal. It will be necessary again to consult the original of this difficult text.

For נִמְרָ and נִשְׂרָ, cf. the broken letter, K. 554, *LK.* 100, rev. 14: i-su-ri gi-iš-ru nu-ga-mar šarru bêli-ka gi-iš-ru. Cf. also the form ug-da-me-ir, K. 690, rev. 4, *LK.* 201.

Another word not noticed by Delitzsch is the catchword in a badly rubbed letter of Balasî, K. 555, *LK.* 76. Cf. obv. 7: ina elî gi-sa-ru-u ša šarri bêli iš[puran]ni. These lines are very badly rubbed, but rev. 4, gi-sa-ru-u damḫu, makes this reading absolutely certain.

I must take exception to Delitzsch's treatment of the text of Esarhaddon, Cyl. B. I. 9. III. R. 15 reads gir-ri-i-ka. Delitzsch, *ALS*.³ p. 117, reads ga with *sic*! In *HWB.* he remarks: "ga las richtig schon Layard." The reading gir, though unexpected, must be accepted. Cf. my *AEI*, p. 32: "According to my reading (so Pinches) gir-ri-i-ka stands on the orig." Cf. also Haupt, *BAS.* I. p. 167: "Ich habe die Stelle zusammen mit Pinches und Dr. Harper genau untersucht und mich dabei überzeugt, dass das Zeichen vor -ri-ka in der That nicht ga, sonder gir ist." There are two or three other textual mistakes in Delitzsch's edition of Col. I. of this inscription. Line 15 is to be read: kima iṣṣuri si-si-in-ni, not si-er-in-ni. Cf. Haupt again, *BAS.* I. p. 167: "Auch mit seinem von mir (p. 19) von vornherein als das Wahrscheinlichste bezeichneten si-si-in-ni ist Harper im Rechte. Es steht wirklich so da, nicht si-er-in-ni wie Delitzsch bietet."

Under **בבב**, Delitzsch should have noticed such forms as the following, which are of frequent occurrence in the Letter literature: ad-du-bu-ub, K. 602, rev. 16, *LK.* 23; K. 174, obv. 6-8, *LK.* 53 = ina elî ša šarri bēli iḳ-ban-ni mâ itti Basî dubbu ad-du-bu-ub; K. 617, obv. 13, *LK.* 208 = i-si-šu-nu ad-du-bu-ub lib-bi u-sa-aš-kin-šu-nu; K. 625, rev. 8, *LK.* 131 = i-du-bu-bu; K. 569, rev. 9, *LK.* 78 = ni-id-du-bu-ub; K. 504, obv. 10-12, *LK.* 157 = [ina pa]-an šarri bēlija li-ru-bu šarru bēli i-si-šu-nu lid-bu-bu; etc.

For i-du-lu, cf. K. 619, obv. 23, *LK.* 174 and especially the short letter of Kabbu-ana-Ašur, K. 491, obv. 7, *LK.* 122. The letter reads as follows: a-na šarri bēlija ²ardika Kabbu-ana-Ašur, ³tibnu (pl.) (written ŠE. IN. NU. MEŠ) gab-bu ⁴ina mâtiija a-na¹lu Dûr-Šaru-kînna ⁵ša ina (here a break in the tablet) an-nu-šim ⁶amelu mušar-kisâni ⁷i-da-tu-u-a i-du-lu ⁸tibnu (pl.) a-na II. šabê ⁹la-aš-šu u-ma-a ¹⁰mi-nu ša šarru bēli ¹¹i-ḳa-bu-u-ni. Reverse not inscribed.

Under **ללח**, cf. also K. 63^b, rev. 26, *LK.* 168: la il-lak lu la i-dal-laḥ.

דמק. Cf. K. 620, obv. 7 sqq., *LK.* 91: dam-ḳa-at a-dan-nis dul-la-šu-nu i-ba-ši ša dam-mu-ḳi e-pu-uš u-da-mu-ḳu. Cf. also the letter, K. 1396, *LK.* 185, from Nabû-bêl-šu-nu to Ašur-mu-dam-me-iḳ.